

GURU NANAK DEV

THE FOUNDER OF SIKHISM



Dr. Harnam Singh Shan

FREE!

Published and distributed free by:

**GURU NANAK MISSION, INC.
MIAMI, FLORIDA, U.S.A.**

January 2007

GURU NANAK MISSION, INC.

3301 N.W. South River Drive

Miami, FL 33142 U.S.A.

E-mail : kainthfl@bellsouth.net

**Guru Nanak Mission, Inc., is a non-profit
and non-political charitable organization.**

Objectives :

GURU NANAK MISSION, INC., founded in 2000, was created to introduce the religion as propounded and practised by Guru Nanak and Guru Gobind Singh Ji, to spread the universal message of human understanding, love, co-existence and the establishment of pluralistic society based on equality, human fraternity, justice and freedom—economic and political. With a view to introduce the Sikh religion, its tenets and practices and the unprecedented historical sacrifices of the Sikhs towards achievement of the noble objectives of the great Gurus, to undertake printing and publishing pamphlets, books, journals, posters etc. for the people.

*This pamphlet is free and if you need more copies write
or e-mail to the above address. Thanks.*

Mission Adviser :

MANJIT SINGH CALCUTTA

Distributed free by

GURU NANAK MISSION, INC.

3301 N.W. South River Drive

Miami, FL 33142 U.S.A.

E-mail : kainthfl@bellsouth.net

<https://archive.org/details/namdhari>

Guru Nanak Dev

The Founder of Sikhism

Dr. Harnam Singh Shan

*Formerly Professor & Chairman, Guru Nanak Chair
and Head of the Department of Panjabi Studies & Sikh Studies,
Panjab University, Chandigarh*

Published and distributed free by

GURU NANAK MISSION, INC.

3301 N.W. South River Drive

Miami, FL 33142 U.S.A.

E-mail : kainthfl@bellsouth.net

<https://archive.org/details/namdhari>

Guru Nanak Dev : The Founder of Sikhism

by :

Dr. Harnam Singh Shan

*Formerly Professor & Chairman, Guru Nanak Chair
and Head of the Department of Panjabi Studies & Sikh Studies,
Punjab University, Chandigarh*

Reprints by Guru Nanak Mission Inc.

March 2005

January 2007

for free distribution

Published by :

GURU NANAK MISSION INC.

3301 N.W. South River Drive,

Miami, FL 33142 U.S.A.

E-mail : kainthfl@bellsouth.net

Printed at :

Printwell, 146, Industrial Focal Point, Amritsar

Guru Nanak Dev The Founder of Sikhism

Guru Nanak Dev, the founder of Sikhism, is widely known and highly respected as a prophet, a seer, a saint, a saviour, a redeemer, divine master, a spiritual preceptor. He enjoyed so much reverence and popularity even in his own lifetime that his name became a legend, both at home and abroad. The religious-minded of his own country and community, calling him Nanak Deva and interpreting Devas as 'God', considered him *God on the earth or an Avatara*, that is an incarnation of God. He was acclaimed as *Pir-i-Hind*¹ in the Muslim-world abroad, and his name still stands inscribed as *Hazrat Rab-i-Majid Baba Nanak Faqir Aulia* on a memorial in Baghdad², the citadel of Muslim culture. At home, while, his Hindu devotees called him *Satguru*³ *Nanak Dev*, the Muslims called him *Hazrat Nanak*⁴ *Shāh*; thus vying with each other to proclaim him as their own in his name and appellation too. The laymen, particularly of the Indian subcontinent, have all along been remembering him as Baba, the Grandfather Nanak. People of all castes, creeds and callings still revere him as the "King of the holy men, Guru of the Hindus and the Pir of

1. That is, the Divine Master of India.

2. Ananda Acharya, Swami, *Snow Birds*, London-1919 Canto XC, p. 182; Sewaram Singh, S., *The Divine Master*, Lahore-1923, pp. 154 and 157.

3. That is, The True Teacher and Guide.

4. That is, His Holiness, His Worship.

the Muslims”⁵, cherished as such in the following popular verse :

ਬਾਬਾ ਨਾਨਕ ਸ਼ਾਹ ਫਕੀਰ ।

ਹਿੰਦੂ ਕਾ ਗੁਰੂ, ਮੁਸਲਮਾਨ ਕਾ ਪੀਰ ।

Bābā Nānak Shāh Faqīr.

Hindū kā Gurū, Musalmān kā pīr.

His First biographer, the highly learned Bhai Gurdas Bhalla (1551-1637 A.D.), has described him as Vadda Purakh⁶ (i.e., Great Man *Akāl-roop*⁷ (i.e. Godlike), *Guran Gur*⁸ (i.e. Preceptor of the preceptors and *Jagat-Gur-Baba*⁹ (i.e. The Divine World Teacher). He has also stated in his most popular verse that :

ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭੁ

ਗੁਰੁ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ ॥¹⁰

God, the benefactor, heard the cry of the suffering humanity. And sent him hence to the world.

and that :

ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧੁ, ਜਗਿ ਚਾਨਣੁ ਹੋਆ ॥¹¹

*With the advent of Satgur Nanak
the mist of ignorance and sham*

5. Radhakrishnan, S., in his 'Introduction' to UNESCO's *Selections from the Sacred Writings of the Sikhs*, London-1960, p. 23; Khushwant Singh, *A History of the Sikhs*, vol. I, Princeton-1963, p. 37.

6. ਵਡਾ ਪੁਰਖੁ ਪਰਗਟਿਆ ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਜੋਤਿ ਜਗਾਈ ।

—Bhalla, Bhai Gurdas, Vārān, Amritsar-c. 1600, Vār no. 1, Stanza no. 44.

7. ਇਕੁ ਬਾਬਾ 'ਅਕਾਲ ਰੂਪੁ', ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ ।

—*Ibid*, Vār no. 1, Stanza 35.

8. ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ, ਗੁਰਾ ਗੁਰੁ ਹੋਇਆ ।

—*Ibid*, Vār no. 3, Stanza 12.

9. (i) ਜਗਤੁ ਗੁਰੁ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ।

—*Ibid*, Vār no. 24, Stanza 2.

(ii) ਜਾਹਰ ਪੀਰੁ, 'ਜਗਤੁ ਗੁਰ' ਬਾਬਾ ।

—*Ibid*, Vār no. 24, Stanza 4.

10. *Ibid*, Vār no. 1, Stanza 23.

11. *Ibid*, Vār no. 1, Stanza 27.

*disappeared from the world;
And light spread everywhere.*

The holy compiler and editor of his sacred writings, Guru Arjan Dev (1563-1606 A.D.), called him 'Guru-God' in his following verse :

ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ, ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ ॥
ਪ੍ਰਗਟੁ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ, ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ॥¹²

*The lamp of the Name has been lighted
in the world enveloped by darkness.*

*The whole Kali Age is saved
by the prop of the Nam-Dharam
(i.e. Religion of the Divine Name).*

*Nanak, the Servant of God, has become manifesto
as Guru-God in all abodes.*

He also observed as under in another verse :

ਮੈ ਮੂਰਖ ਕੀ ਕੇਤਕ ਬਾਤ ਹੈ, ਕੋਟਿ ਪਰਾਧੀ ਤਰਿਆ ਰੇ ॥
ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ, ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥¹³

*What to say of me, the ignorant one
Millions of sinners have been saved by his teaching
Whoever happened to see or hear Guru Nanak,
Was saved from (the ordeal of)
being cast into the womb again.*

His earliest-known biography, the *Janamsakhi*, has also described him as 'Guru-God', addressed as such by God himself as under :

“ਤਬਿ ਫਿਰ ਆਗਿਆ ਆਈ, ਹੁਕਮ ਹੋਇਆ, ‘ਨਾਨਕ ਜਿਸ ਉਪਰ ਤੇਰੀ ਨਦਰ,
ਤਿਸੁ ਉਪਰ ਮੇਰੀ ਨਦਰ, ਜਿਸ ਉਪਰ ਤੇਰਾ ਕਰਮੁ, ਤਿਸ ਹੀ ਉਪਰ ਮੇਰਾ ਭੀ ਕਰਮ ।
ਮੇਰਾ ਨਾਉਂ ‘ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ’, ਤੇਰਾ ਨਾਉਂ ‘ਗੁਰ ਪਰਮੇਸਰ ।’
ਤਬ ਗੁਰੁ ਬਾਬਾ ਪੈਰੀਂ ਪਇਆ, ਤਬ ਸਿਰਪਾਉ ਦਰਗਾਹ ਬਾਬੇ ਨੋ ਮਿਲਿਆ ।”¹⁴

12. Arjun Dev, *Sri Guru Granth Sahib*, 'Swaiyye Sri Mukh Vākya', M.V. Amritsar-1604, p. 1387.

13. *Sri Guru Granth Sahib*, Rāga Sorath, M.V., p. 612.

14. *Puratan Janamsakhi*, ed. by Bhai Vir Singh, Amritsar-1926, p. 18.

*"Nanak ! whoever shall be blessed by you,
shall be blessed by me, too.*

*My Name is 'Parbrahm-Parmeshar',
(that is, The Supreme Being—God)
And your name is 'Gur-Parmeshar'.
(that is, the Guru-God)"*

Sodhi Manohar Das Meharban (1581-1640 A.D.) has, however, described him in another way in a soliloquy of the cruel thags :

...ਤਬ ਇਤਨੇ ਹੀ ਸੁਨਣੇ ਨਾਲ ਉਨ੍ਹਾਂ ਦੇ ਕਪਾਟ ਖੁਲਿ ਗਏ ਜਿ, “ਏਹੁ ਸੈਂਸਾਰੀ ਨਾਹੀਂ ਅਤੇ ਫਕੀਰ ਭੀ ਨਾਹੀਂ, ਏਹੁ ਕੋਈ ਮਹਾਂ ਪੁਰਖੁ ਹੈ, ਪਰਮੇਸੁਰ ਕੰਉ ਮਿਲਿਆ ਹੋਆ ਹੈ, ਅਸਾਡੀ ਭਾਗੀਂ ਪਰਮੇਸੁਰ ਮਿਲਿਆ ਹੈ। ਆਵਹੁ ਏਸ ਦੀ ਪੈਰੀਂ ਪੈ ਕੇ ਏਹਿ ਕਰਮ ਛਡਹੁ, ਅਤੇ ਏਹੁ ਜਿ ਆਖੇ ਸੁ ਕਰਹੁ।” ਤਬ ਉਹ ਸਟਦਿਆਂ ਫਾਹੇ ਗੁਰੂ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕੀ ਪੈਰੀਂ ਪਏ।¹⁵

*"He does not look like a man of the world.
He is not a faqir either.
He is some great man who seems to have had
the privilege of meeting God.
To our good luck
We are meeting in him God Himself."*

"The chronicles also tell us that whosoever met him, particularly during the last phase of his life, said that "never in their lives they had seen a man so near to God."¹⁶

(2)

Yes, he was very much near to God, rather one with Him, yet he was a man, first and last a man, though a unique man, indeed ! He never claimed himself to be a saint or a seer, a saviour or a redeemer, much less Almighty God or God-incarnate. He did never arrogate to himself any attribute

15. *A Janamsakhi of Sri Guru Nanak Dev Ji*, ed. by Kirpal Singh & Shamsher Singh 'Ashok', Amritsar-1962, p. 296.

16. Sohan Singh, *The Seeker's Path*, Delhi-1959, p. xiv.

of God in the absolute sense. As a matter of fact, he did not claim for himself anything more than a human being. So much so, that he himself is stated to have proclaimed :

ਪੰਚ ਤਤ ਕਾ ਪੁਤਲਾ, ਨਾਨਕ ਮੇਰਾ ਨਾਉਂ ॥¹⁷

*I am composed of five elements
And my name is Nanak.*

He, thus always preferred to be known as 'man', a man among men, about whom, including himself, he once said :

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ
ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ ॥¹⁸

*We are human of but one breath,
And do not even know
the span of our existence
and the time of our death.*

He was so much conscious of this fact that he made it clear a number of times in his own writings preserved for all times in their original and authentic form. Referring once to the various remarks made about his person, not understanding or realising his God-intoxication, he said :

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ ॥
ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥
ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਾ ॥¹⁹

*Some call me a ghost, some a goblin.
Some call me a mere forsaken man.
But I, insane Nanak, am mad after the Divine King.
I have become crazy after Him
And I recognize none other than God.*

17. Bālā Bhāi, *Janamsākhī Sri Guru Nanak Dev Ji*, printed version (Gulab Singh & sons), Lahore-1922.

18. *Guru Granth Sahib*, op.cit., Rāga Dhanāsari, M. I, p. 660.

19. *Ibid.*, Rāga Mārū, M. I, p. 991.

His great emphasis on the oneness, immanence and transcendence of God, and his creed of the Fatherhood of God and Brotherhood of Man are more than enough to prove that he never even thought of posing himself to be anything like that. His well-known definition and description of God which later became the basic creed of Sikhism and the corner-stone of Sikh belief reads :

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥²⁰

There is but one God the Supreme Being.

His name is Eternal Truth.

He is the Creator of the universe and Immanent Reality.

He is devoid of fear and rancour.

He is form Eternal, Unborn and Self-existent.

He is realised by the Grace of the holy Preceptor.

How could one be so wise and devoted to only one God, attribute to himself all those or any of those divine and unique attributes?

People have, no doubt, been ascribing divinity to him and taking him to be identical with God; but he never, not even once, cherished any such claim or pretension. Syed Mohammed Latif is, therefore, right in saying that, "unlike the Arabian Prophet, he (Nanak) never claimed of being gifted with supernatural powers, or attribute any of his acts to a power not at the command of other men. He said, 'he was a man among men, mortal as they were and sinful.' 'He was a faqir', said he, 'before the threshold of God.' 'Thou art the incorporeal Creator and Nanak is Thy slave' : '*Tue hae Nirankar Kartar, Nanak Banda Tera*' was the theme of the good-hearted, pious Nanak. He took particular delight in causing this theme to be played on the *rebab* (rebeck) by his favourite actor (first follower) and the companion of his

20. *Ibid.*, Mūl Mantra, M. I. p. 1.

toils, Bhai Mardana. His doctrine was that God was all-in-all, and he taught all to believe in the Creator, the Lord of Lords, the one God, self-existent, incomprehensible, omnipotent, without beginning and everlasting.”²¹

(3)

But, at the same time, Guru Nanak himself rightly apprehended that owing to the usual tendency of deifying holy men and founders of religions, his followers might deify him also and regard him as God or His incarnation. He, therefore, stressed it repeatedly that God is one, only one. He is unborn and all the supposed seers, avatārs and prophets were insignificant in the context of that Supreme Reality :

ਸਰਬ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥²²

*There is but one True Lord in the whole universe;
There is no other God, besides Him.*

and that :

ਠਾਕੁਰੁ ਏਕੁ ਸਬਾਈ ਨਾਰਿ ॥²³

*God is the Sole Spouse
All other beings are His brides.*

Verily, he considered himself too as one of the innumerable ‘brides’ of that only Spouse. All his hymns are, mostly, addressed to Him as such. He also asserted repeatedly :

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥²⁴

21. Latif, Syed Mohammed, *History of the Panjab, from the remotest antiquity to the present time*, Calcutta-1891, pp. 246-47.

22. *Guru Granth Sahib, op.cit.*, Rāga Dhanāsari, M. I, p. 660.

23. *Ibid.*, Rāga Rāmkalī, M. I, p. 933.

24. *Ibid.*, Rāga Āsā, M. I, p. 350.

*My Lord is One
One and Sole,
The only one, brother!*

and that :

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ
ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥²⁵

*The Transcendental Supreme Being
The Supreme Lord is the one,
Whom Nanak has known as his Preceptor.*

How can a servant, a devoted and dedicated 'servant' like Nanak, usurp that place of his Master who, according to him, is also the Supreme Master of the entire universe!

He rather called himself His 'slave', just one of His countless slaves, though a lucky one :

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ, ਮੇਰਾ ਨਾਉ ਸੁਭਾਗਾ ॥
ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ, ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥²⁶

*I am a bought, slave of the Lord
And my name is 'lucky'.
I was sold in the market at His bidding
And now I go the way He bids.*

Yes, he was 'lucky' because he was accepted by the Supreme Lord Himself as His own slave. Besides that, he claimed himself at various places in his own writings, to be 'bard' or a 'minstrel'; but that is of God, the only True Lord. While doing so, he had, as usual, been quite humble and unpretentious :

ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ.....²⁷

I am God's minstrel of low caste.....

He also mentioned himself as a 'poet', at another two

25. *Ibid.*, Rāga Sorath, M. I, p. 599.

26. *Ibid.*, Rāga Mārū, M. I, p. 991.

27. *Ibid.*, Rāga Āsā, M. I, p. 468.

places, and that too without any sense of pride of self-praise :

ਕਰੇ ਕਰਾਏ ਸਭ ਕਿਛੁ ਜਾਣੈ
ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ ॥²⁸

*'God Himself does everything,
He Himself caused others to do whatever He wills.
He also knows, everything',
So says Nanak, the poet of the Lord.*

and that :

ਸਾਸੁ ਮਾਸੁ ਸਭੁ ਜੀਉ ਤੁਮਾਰਾ ਤੂ ਮੈ ਖਰਾ ਪਿਆਰਾ ॥
ਨਾਨਕੁ ਸਾਇਰੁ ਏਵ ਕਹਤੁ ਹੈ, ਸਚੇ ਪਰਵਦਗਾਰਾ ॥²⁹

*'My Breath, flesh and soul—all are yours, O Lord !
To me You are extremely dear !
O You, the True Provider of all !'
So says Nanak, the poet at Your threshold.*

At times, he also called himself a 'pedlar' or 'merchant' of God, the Almighty :

ਮੈਂ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥
ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥³⁰

*I am a merchant of God, the All-pervading Lord
And deal only in the merchandise of His Name.*

And at other times, a 'beggar', just a beggar of His kind vision, His benevolent look, at His gracious gate :

ਕਰ ਕਾਸਾ ਦਰਸਨ ਕੀ ਭੂਖ ॥
ਮੈ ਦਰਿ ਮਾਗਉ ਨੀਤਾ ਨੀਤ ॥
ਤਉ ਦਰਸਨ ਕੀ ਕਰਉ ਸਮਾਇ ॥
ਮੈ ਦਰਿ ਮਾਗਤੁ ਭੀਖਿਆ ਪਾਇ ॥³¹

*With my hands as the begging-bowl,
I hunger for nothing but your Sight*

28. *Ibid.*, p. 434.

29. *Ibid.*, Rāga Dhanāsari, M. I, p. 660.

30. *Ibid.*, Rāga Gaurī, M. I, p. 157.

31. *Ibid.*, Rāga Tilang, M. I, p. 721.

*Which I beg, day after day, at your door.
 Bless me Lord ! with your gracious sight,
 for which I always yearn.
 I call as a beggar at your door.
 Pray dole out this charity to me.*

Moreover, all that he thought or uttered, he did that in the Name of God. He himself stated, at least in two hymns :

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ
 ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥³²

*I spoke only what you, O God !
 Inspired me to speak.*

and

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ
 ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ, ਵੇ ਲਾਲੋ ॥³³

*As the Lord's Word descends to me,
 So I make it known, O Lalo !*

How could one so sincerely and intensely devoted to God, even pose himself to be God or God-incarnate ? How could a soul so dedicated to Him ever be misunderstood as proclaiming himself to be anything but "man" ? He rather consistently and scrupulously avoided to claim any Divinity and Godhead for himself and even went to the extent of proclaiming :

ਸੁਣਿ ਭਰਥਰਿ ! ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰ ॥
 ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥³⁴

*Listen, Bharthari !
 Nanak states this after due pondering;
 The immaculate Name of God alone
 is my sole support.*

32. *Ibid.*, Rāga Wadhans, M. I, p. 566.

33. *Ibid.*, Rāga Tilang, M. I, p. 722.

34. *Ibid.*, Rāga Āsā, M. I, p. 412.

and that :

ਆਖਾ ਜੀਵਾ, ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥³⁵

By uttering the Name of God, I live;

By forgetting it, I die.

On the other hand, all that he confidently and consistently claimed for himself, was that he was a God-fearing, God-imbued, God-intoxicated man :

ਭਉ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ ॥

ਮੈ ਦੀਵਾਨਾ ਭਇਆ ਅਤੀਤੁ ॥³⁶

Your fear, O God ! is my hemp,

and my mind is the pouch (which holds it);

I have turned mad in this intoxication

and have become an anchorite.

Explaining that too, he made it more than clear that :

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ, ਜਾ ਸਾਹਿਬ ਧਰੇ ਪਿਆਰੁ ॥

ਮੰਦਾ ਜਾਣੈ ਆਪ ਕਉ, ਅਵਰੁ ਭਲਾ ਸੰਸਾਰੁ ॥³⁷

He, indeed, is truly mad (after God),

Who holds the Lord dear.

Considers himself as unworthy,

and the rest of the world as good.

He also stated that he was a man commissioned and blessed by God with His service. While describing his first audience with Him, the Supreme Lord, he sang out :

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥

ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ ॥

ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥

ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥

ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ, ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

35. *Ibid.*, p. 9.

36. *Ibid.*, Rāga Tilaṅg, M. I, p. 721.

37. *Ibid.*, Rāga Mārū, M. I, p. 991.

ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥
ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥³⁸

*I was a bard out of work.
God blessed me with His service and commanded me
to sing His praises night and day.
He summoned me to His Eternal Mansion,
bestowed on me the robe of holy laudation
and feasted me on the holy ambrosial Name.
By singing out the Revealed Word
I, the bard, spread the glory of God.
By praising the Eternal Truth,
I have attained to the
Supreme and Perfect Lord.*

The earliest available record of this historic event of enlightenment and divine assignment, reads as under :

ਬਾਬਾ ਪੈਧਾ ਸਚਿ ਖੰਡਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਗਰੀਬੀ ਪਾਈ ।
ਬਾਬਾ ਦੇਖੈ ਧਿਆਨੁ ਧਰਿ, ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਵੀ ਦਿਸਿ ਆਈ ।
ਬਾਬੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ, 'ਹੈ ਹੈ' ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ ।
ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ, ਉਦਾਸੀ ਕੀ ਗੀਤਿ ਚਲਾਈ ।
ਚੜ੍ਹਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੁਕਾਈ ।³⁹

*The Baba went to the Divine Court
and received from there the gift of
The priceless Name and sweet humility.
From There he fixed a thoughtful gaze
on the world below and found it ablaze in agony.
There was no guide or teacher,
and a chaotic darkness prevailed all around.
The whole humanity was groaning in anguish.
The Baba then donned the garb of a monk,
laid the path of true renunciation,
And set out for the reformation of the whole world
and the regeneration of all mankind.*

38. *Guru Granth Sahib*, op.cit., Rāga Mājh, p. 150.

39. *Vārān Bhāi Gurdas Ji*, op.cit., Vār no. 1, Stanza no. 24.

His own picture of the contemporary scene is no less graphic, terrible and painful. In an effort to express his deep anguish and agony over such a chaotic situation and total evil of his times, Guru Nanak himself states, for instance :

੧. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥

ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥⁴⁰

*This dark age is like a drawn knife,
(where) righteousness has flown away on swings.
In this completely dark night of falsehood,
the moon of truth is nowhere visible.
I have groped and groped
and this vain search has bewildered me;
No path is visible in this utter darkness.*

੨. ਨਾਨਕ ਦੁਨੀਆ ਕੈਸੀ ਹੋਈ ॥

ਸਾਲਕੁ ਮਿਤੁ ਨ ਰਹਿਓ ਕੋਈ ॥

ਭਾਈ ਬੰਧੀ ਹੇਤੁ ਚੁਕਾਇਆ ॥

ਦੁਨੀਆ ਕਾਰਣਿ ਦੀਨੁ ਗਵਾਇਆ ॥⁴¹

*O, what has the world come to !
No guide of the way, no friend is left in it.
Even brothers and relatives have lost
the element of love.
O, it is for the sake of this world
that people lost even faith in God !*

੩. ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ

ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ, ਵੇ ਲਾਲੋ ॥⁴²

*(Babur) has rushed from Kabul
with the wedding-party of sin.*

40. *Guru Granth Sahib*, op.cit., Rāga Mājh, p. 145.

41. *Guru Granth Sahib*, Slok Vārān Te Vadhik, M. I, p. 1410.

42. *Ibid.*, Rāga Tilāṅg, M. I, p. 722.

*And demands forcibly
the submission of our womanhood.*

੪. ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ
ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ, ਵੇ ਲਾਲੋ ॥⁴³

*People are singing the wedding-songs
of murder and slaughter.*

*The wedded-ones are being anointed
with blood instead of saffron.*

੫. ਕਾਲੁ ਨਾਹੀ, ਜੋਗੁ ਨਾਹੀ, ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ ॥
ਥਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ, ਡੂਬਤਾ ਇਵ ਜਗੁ ॥⁴⁴

*Times are gone when people knew
the way of true Union and Truth.*

*Now, even places of worship stand polluted,
the whole world is, thus, coming to ruin.*

੬. ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥
ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥
ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥⁴⁵

*The Qazi (the muslim judge) utters lies and so
eats filth (illegal gratification, etc.);*

*The Brahmin slays life and makes show of pious bathing;
The Yogi, blind of insight, himself knows not the true
praxis.*

All three, thus, lead the people to desolation.

(4)

Guru Nanak, reverently and very frequently, used two very typical and expressive names for God, viz. Kartar (i.e. the Creator) and Nirankar (i.e. the Formless). As stated earlier :

43. *Ibid.*, p. 723.

44. *Ibid.*, Rāga Dhanāsari, M. I, p. 662.

45. *Ibid.*

ਤੂ ਹੀ ਹੈ ਨਿਰੰਕਾਰ ਕਰਤਾਰ, ਨਾਨਕ ਬੰਦਾ ਤੇਰਾ ॥

Tū hi hai Nirāṅkāṛ Kartār, Nānak Baṇḍā terā.

*(That is 'You, O Lord, are the Incorporeal Creator;
Nanak is just a slave of Yours.')*

was his most favourite and oft-repeated theme.

The usual form and phrase of his blessing for all those who ever met him, treated him well or even rebuked him for his revolutionary thoughts, deeds or pronouncements, was :

ਤੈਨੂੰ ਕਰਤਾਰ ਚਿਤ ਆਵੇ ।

Tainūn Kartār chit āve.

(That is, 'May you ever remember the Creator!')

He founded a town and named it Kartarpur (i.e. the Abode of the Creator) which later became his own abode during the last and the most momentous phase of his life. This characteristic epithet became so popular that, according to Zulfiqar Ardistani (1615-1670 A.D.), the first non-Sikh contemporary writer on Sikhism, his sons and disciples came to be known as ਕਰਤਾਰੀ⁴⁶ (Kartari), that is, the worshippers of ਕਰਤਾਰ (Kartar), the Creator.

The epithet, Nirankar, too, was so frequently used⁴⁷ by him that its continuous utterance resounded all around and became his surname in its derivative form, Nirankari (from Nirankar); so much so that the Guru came to be known as Nanak Nirankari, that is, Nanak who is one with the Formless One. The following dialogue, found recorded in Persian and said to have taken place between him and the famous Muslim Faqir, Ali Yar, at Qandhar, is quite revealing in this respect, and goes long way to prove Guru Nanak's relation with God and his position as His own man and messenger :

46. Mohsin Fāni (Zulfiqār Ardistānī), *Dabistan-i-Mazahib*, compiled in 1055 A.H./1645 A.D.; printed Kanpur-1321 A.H./1904 A.D., p. 225.

47. See, for instance, *Guru Granth Sahib*, op.cit., pp. 3, 415, 596, 750.

Ali Yar : O Darvesh ! where have you come from and what is your name ?

Guru Nanak : I have come from Panjab, the Land of Five Rivers, and my name is Nanak Nirankari.

Ali Yar : I have not understood the meaning of the word Nirankari.

Guru Nanak : Nirankar is the name of God. Nirankari means one who belongs to Him. Being one of God's own men and associated with Him as such I am being called so.

Ali Yar : Who is your guide and teacher ?

Guru Nanak : God, our Creator.

Ali Yar : How have you attained God ?

Guru Nanak : By subduing my ego and by dwelling on nothing but God.⁴⁸

(5)

But Guru Nanak did not stop just there. He not only asserted the Oneness of God and his own relation with Him on the man-and-master level; but also abhorred vehemently the very idea of His supposed incarnation; and opposed all those who ever claimed any Divinity or Godhead, or who had ever been made out as possessing it by their over-zealous followers. He demolished the very doctrine of divine incarnation, both by word and deed; and thus "surpassed every other reformer. No Hindu leader had shown the courage to question the correctness of this doctrine. Rama and Krishna had received the homage of everyone as divine beings. It was Nanak who boldly questioned their divinity and brought them down to the level of mortals and declared that the Almighty who created and controlled the whole universe could not add

48. Quoted in Gurmukhi script by Partap Singh Giani, in *Gurmat Lecture*, 4th ed., Amritsar-1948, p. 47.

anything to His greatness by assuming human shape to destroy such wretches as Ravana and Kansa."⁴⁹

There lies the distinctive superiority of Guru Nanak who, on the one hand, never gave utterance to the sacrilegious idea that he was himself God; and asserted, on the other hand, with all vehemence that :

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥

ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥⁵⁰

The most peculiar quality of God is

That there is none other like Him;

There never was, nor will ever be another.

How could the person and intention of such a man of God be misunderstood? How could he be described as bearing a dual conception, as Archer has thought him to be, stating that "There have been two Nanaks the 'factual' and the 'formless'....He was an historical person, he is also a theological construction. He is what India and the world in general think he is, he is also what Sikhs think of him—he is historic-theological to them, a real person and also a creature of religious fancy."

As far as we know and believe, there is nothing 'dual' or legendary about Guru Nanak, the man, his master and his mission. His true disciples have never considered him so; have never regarded him either God or God-incarnate, either 'formless' or 'a creature of religious fancy!' For them Nanak has always been the Satguru, the true preceptor, the supreme guide, the great enlightener, the divine master who came to lead men from darkness to light, from evil to righteousness, from immorality to morality; by bringing to bear upon them the great force of his unique personality, moral and spiritual

49. Narang, Dr. Sir Gokul Chand, *Transformation of Sikhism*, London-1912, 2nd ed.,-1945, p. 39.

50. *Guru Granth Sahib*, *op.cit.*, Rāga Āsā, p. 349.

vision, creative and dynamic gospel. He came as a man, he lived as a man, and he passed away as a man; though the like of him is yet to be known to the history of mankind.

(6)

He came into being like all men, about whom he later said :

ਮਾਸਹੁ ਨਿੰਮੇ, ਮਾਸਹੁ ਜੰਮੇ
ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥⁵¹

*We, conceived of flesh and born of flesh,
Are the vessels of flesh.*

Born on 15th April, 1469 in a respected family on the banks of the river Ravi 527 years ago⁵², Guru Nanak was the only son of his parents. His father, Mehta Kalu was a well-to-do Kashatriya and an influential official who had enough of land and cattle of his own. His mother, Tripta, was a woman of remarkable personality, religious-minded and simple-hearted. She greatly influenced the early years of his life.

Guru Nanak played in his childhood with his elder sister, Nanaki, who was much attached to him, her only brother. She understood him the most and best, and was also the first to recognise his innate greatness and earnest devotion to God.

The chroniclers claim that he was handsome, healthy and ever cheerful. He impressed everyone as a lovely, precocious, intelligent and a wide-awake child. Puran Singh tells us : "He was a child of smiles... Whoever saw or touched him accidentally, praised God...He was so beautiful, so

51. *Guru Granth Sahib*, op.cit., Rāga Malār, M. I, p. 1290.

52. On Vaisakh 20, Sudi 3, 1526 Bk. Sammat at Talwandi Rai Bhoie (now known after him as Nankana Sahib) to the southwest of Lahore, West Panjab (now in Pakistan).

mysteriously fair in colour and form, with a rediance that was new to earth. He cast a spell that none could escape. Rai Bular, the Muslim governor of the place of his birth, loved him both as a child and as a boy, the Brahmin teacher loved him. Whoever came into contact with him was irresistibly drawn to him."⁵³ All that convinced his highly affectionate sister that her brother was born to fulfil a definite purpose, to play a historic role.

When he grew into a boy, he displayed immense love and sympathy for his playmates. He bore a serene countenance, reflecting wisdom and fellow-feeling. He used to talk little and was very humble and sweet in his speech. He slept little and ate only what was a bare necessity. At times, he appeared to draw himself in contemplative moods and indicated a deep religious bent of mind and signs of an unusual character.

Nanak went to school at an early age and astonished his teachers and class-fellows with his conduct, devotion and inborn knowledge. After finishing his studies with the Pandit and the Maulvi of the place, he took to private study and spent much of his time in meditation and in the company of the learned and the religious men.

His father held a good position in society and enjoyed full confidence of Rai Bular, the head of the estate. Nanak being his only son, he had naturally pinned all hopes on him and wanted him to become a successful man. So, as he grew in age and reached his maturity, he was made to try one trade after another, viz, farming, business, service, etc. But, as he was occupied mostly in meditating on God, associating with the holy, pursuing the truth and serving humanity, his mind could not be engrossed in worldly affairs, of course, much against the wishes of his parents and relatives.

53. Puran Singh, Prof., *The Book of the Ten Masters*, London-1629, p. 1.

In order, therefore, to tie him down to the earth, they married Nanak to the pious and dutiful Sulakhani, the daughter of Mul Chand, a Chona Khatri of Batala. He led a happy married life and was blessed with two sons—Sri Chand and Lakhmi Das.

But they, too, could not entangle Nanak. They could neither stand in the way of his mission of life nor could hold him back from his passion for serving the suffering humanity. Moreover, while quite a boy, "his indignation had been amused by the hypocrisy and cant that stalked throughout the land. He, at once, made up his mind to devote his life to the service of his nation, and by precept and by example bring his people back to a religion of simplicity and sincerity, to wean away them from the worship of stock and stone, restore them to the pure worship of their forefathers and make them once more able to stand their ground and a nation."⁵⁴

(7)

The time of implementing that decision, with all his zeal and drive, came when he was a full-blooded youth. He was living then with his deeply devoted sister at Sultanpur, on the bank of the river Bein, and was working efficiently and honestly as the storekeeper of Nawab Daulat Khan, the Lodhi Governor of the area.

It was here that he took stock of the entire situation, prevailing inside and outside India which was passing then through a great social, political and spiritual crisis. It was here, again, that he was summoned to God's audience and was called to take up the mission of his life. It was here, too, that he, to the utter amazement of all, came on suddenly one day with his historic trumpet-blast :

54. Narang, *Transformation of Sikhism*, *op.cit.*, pp. 31-32.

ਨਾ ਕੋ ਹਿੰਦੂ ਹੈ, ਨਾ ਮੁਸਲਮਾਨ ਹੈ,⁵⁵

There is neither a Hindu,

Nor a Mussalman.

(All are human beings,

Born of the one Supreme Being)

and shook the entire surroundings with his radical ideas and revolutionary actions. "Here it was," to quote Vivekananda, "that the gentle Nanak preached his marvellous love for the world. Here it was that his broad heart was opened, and his arms out- stretched to embrace the whole world, not only of Hindus but of Mohammedans too."⁵⁶

From here, he started then on his historic tours, spread over a long period of about twenty-five years, and directed one after another towards east, south, north and west. He left from here in 1496 A.D. on an unparalleled mission, leaving behind his young wife and little sons, and disappearing soon into the wide-open world. He launched it in order to respond to the Divine Call; to carry out God's Mandate to guide, to enunciate the universal creed, to serve his fellow-men and to apprise them of the errors that has crept into their moral, social, religious and political life; to lead them from chaos to order, from evil to righteousness and also to inspire institutionalized religion with moral vision, fervour to enthuse teachers of religious life with his moral vision; and, above all, to seek men of God, as he himself stated thus, during his dialogue with the eminent Siddhas of the day :

55. Macauliffe, M.A., (ed.). *The Most Ancient Biography of Baba Nanak the Founder of the Sikh Religion*, Rawalpindi-1885, p. 37; Vir Singh, Bhai. (ed.) *Puratan Janamsakhi Sri Guru Nanak Dev Ji*, Amritsar-1926, 3rd-ed. 1948, p. 19.

56. Vivekananda, Swami, from a *Lecture* delivered by him in Raja Dhyan Singh Haveli at Lahore in 1897.

ਸਿੱਧਾਂ ਨੇ ਪੁੱਛਿਆ :

ਕਿਸ ਕਾਰਣਿ ਗ੍ਰਿਹ ਤਜਿਓ ਉਦਾਸੀ ?
 ਕਿਸ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ ?
 ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ ?
 ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ ?⁵⁷

The Siddhas asked :

*Why have you forsaken your home and become a recluse ?
 Why are you donning the garb of a mendicant ?
 What is the merchandise that you seek to trade in ?
 And how will you ferry your associates across ?*

ਗੁਰੂਦੇਵ ਨੇ ਦੱਸਿਆ :

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥
 ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ ॥
 ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ ॥⁵⁸

The Guru answered :

*I left my home in search of the righteous and enlightened;
 And followed this course to evolve a new philosophy of life.
 Being a pedlar of truth, I am out to trade in Truth :
 And I shall ferry my associates across
 by the grace of God and guidance of the holy.*

(8)

Thus left this great man of God in the prime of his youth, marshalling all the qualities of his head and heart, body and soul for conveying, God's Word to his people and for serving them without any distinction of caste and creed, colour and

57. *Guru Granth Sahib, op.cit.*, Rāga Rāmkali, M. 1, p. 939.

58. *Guru Granth Sahib, op.cit.*, Rāga Rāmkali, M. 1, p. 939.

country, sex and status. He travelled far and wide with a unique spiritual wanderlust "such as has seldom taken hold of any man known to history."⁵⁹ He visited centres of religious, social, cultural and political activities, sought the company of leaders, scholars and divines of all communities; met people belonging to several castes and creeds, status and professions over nearly the whole of southern Asia.

He travelled not only throughout the length and breadth of the Indian subcontinent, but also went as far as Tibet in the North, Ceylon in the South, Arabia and Afghanistan in the West, and Burma and China in the East. He is believed to have travelled, thus, over a greater part of the land and for a greater period of time than any other prophet or founder of a religion. "And when we consider the difficulties of moving about, the hardships of times and the diversity of political, social and religious regions, through which he had to pass during his travels, we cannot but marvel at the energy and patience with which he adapted himself to the everchanging forces of his time"⁶⁰, that is, early sixteenth century. When we add to this, for our due consideration, the aim and object of this uphill task undertaken by a solitary man so boldly and fearlessly, and accomplished also so efficiently and successfully, we are simply wonder-struck at the scope of his mission, vastness of his field and consistence of his character. As we can positively say, he did not go out to earn riches of name or fame for himself or his family, or to enjoy the pleasure of visiting new places and meeting different people. Accompanied mostly by the Muslim rebeck-player, Mardana, he generally walked his way through or might have used, at times the available means of conveyance for all his journeys. He undertook them purposely for the "reformation of the whole world; for the regeneration of all

59. *The Seeker's Path*, *op.cit.*, p. x.

60. Teja Singh, Prof., *Guru Nanak and His Mission*. part. ii, Lahore-1918.

mankind"⁶¹ for conveying God's Name to every nook and corner; for telling all men that "God is all-in-all and that purity of mind is the first of objects"⁶², for filling the minds of the downtrodden with optimism and the enthusiasm and also for calling upon them to live a virtuous and harmonious life, cherishing the love and fear of none but of God, their only Creator and Sustainer.

Those long and incessant travels went a long way in bringing about the desired reformation and regeneration, and in spreading his universal message far and wide. They also brought to the forefront the unique qualities of Guru Nanak, the man, the master and the missionary of God.

During those exceptionally long years of travel, in India and abroad, "he had seen and heard so much, had occasion to think things over so deeply, had conversed with so many of the great men of the age, and had himself grown so much in stature that, besides being the foremost man of his time, he had become one to whom later ages will always pay that tribute which the best of humanity deserves."⁶³

(9)

The man in Nanak did not sit at rest even on his return home after such extensive and arduous journeys. He settled on the right bank of the Ravi at Kartarpur and resumed living there as a full-fledged householder. According to Bhai Gurdas, his first and most reliable biographer :

61. ਬਾਬਾ ਦੇਖੇ ਧਿਆਨੁ ਧਰਿ, ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਵੀ ਦਿਸਿ ਆਈ।

ਬਾਬੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ, 'ਹੈ ਹੈ' ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ।

ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਗੀਤਿ ਚਲਾਈ।

ਚੜ੍ਹਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੁਕਾਈ॥

Vārān Bhai Gurdas, *op.cit.*, Vār no. 1, Stanza no. 24.

62. Cunningham, J.D., *A History of the Sikhs, from the Origin of the Nation to the Battles of the Sutlej*, London-1849, p. 40.

63. *The Seeker's Path*, *op.cit.*, p. xii.

ਫਿਰਿ ਬਾਬਾ ਆਇਆ ਕਰਤਾਰਪੁਰਿ,
 ਭੇਖੁ ਉਦਾਸੀ ਸਗਲ ਉਤਾਰਾ ॥
 ਪਹਿਰਿ ਸੰਸਾਰੀ ਕਪੜੇ,
 ਮੰਜੀ ਬੈਠਿ ਕੀਆ ਵਰਤਾਰਾ ॥⁶⁴

*When Guru Nanak returned to Kartarpur,
 He put off the pilgrim's dress;
 And wore the simple garments of a family man.
 He sat on the manji (cot),
 And continued his spiritual instructions to all.*

This was the last phase of his life. It combined “a life of disciplined devotion with worldly activities, set in the context of normal family life and regular *Satsang*”⁶⁵.

He took to farming to support his family and to run the common kitchen, called *Langar*, “His people came and worked with him in the fields. The Guru took keen delight in sowing wheat, and reaping the golden harvests. He was of the people. Once again, his stores were open to them. Bread and water were ready for all at all hours of the day, and crowds came and freely partook of the Guru’s Gifts. All comers were filled from the Guru’s treasury of thought and love and power, the diseased and the distressed were healed by him.

He was an old man then; and he loved to see the crowds of God’s disciples, coming from the distant Kabul and Central Asia and Assam and southern India—all the places where he had been in his younger days.

In the trackless world of that time, the old father of his people travelled on foot, singing His Hymns of Nām and gathering every trace of love. The Afghan and the Baloch, the Turk and the Tartar, the Sufi and the Brahman, the white and the dark races mingled in his great heart. The disciples,

64. *Vārān Bhai Gurdas*, *op.cit.*, Canto no. 1, Stanza no. 38.

65. That is, congregation of the holy.

66. McLeod, W.H., *Guru Nanak and Sikh Religion*, Oxford-1968, p. 228.

both men and women, came from all directions and took part freely in the songs of the Guru.

So great was the reverence of his own country for him, that Pir Baha-ud-din, the great Sufi teacher who counted his followers by thousands, one morning suddenly turned his back on Qaba (which no Moslem would do), and began bowing in his namaz (prayer) in the direction of Kartarpur. 'Why so?' cried his faithful followers in alarm. 'This morning. I see the light of God in this direction, my friends,' said he.⁶⁷

(10)

It was here at Kartarpur that Lehna, the flame-worshipper, came to him, just by chance, and was so impressed with the piety, glory and searching wisdom of the Master that he came never to go back, "Beyond all expression was the love on each side between Lehna and Guru Nanak. The heights Buddha attained by his mighty struggle, Lehna attained through love... Nanak in this divine statue of love, chiselled his own image." Feeling his own end drawing near, he renamed him (Lehna) as Angad (i.e. part of his ownself) and appointed him his successor, in preference to either of his sons.

The bards, Satta and Balwand, contemporaries of Guru Arjan Dev, the Fifth Nanak, tell us that :

ਜਾਂ ਸੁਧੋਸੁ,
ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥⁶⁸

*When Lehna (Angad) was found true and steadfast,
He was installed on the throne.*

and that :

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ,
ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥⁶⁹

67. *The Book of the Ten Masters*, op.cit., pp. 25-27.

68. *Sri Guru Granth Sahib*, op.cit., Rāga Rāmkali, Vār Satta and Balwand, Stanzas 2 & 4, pp. 966, 967.

69. *Ibid.*

*The mode of life and the light of Angad
Were the same as those of his Master, Nanak.
The Master had changed his visible form.*

The light thus merged into light, as into the sun the ray is absorbed, to quote Guru Arjan Dev, and the man was “fulfilled”.⁷⁰ The ‘fulfilment’ came on 22nd September 1539, when he, anticipating his soul’s union with the Supreme Soul, the Union as if of the Blessed Bride with the Divine Spouse, asked his kin, devotees, disciples and others to :

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥
ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥...
ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ, ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥
ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ, ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥
ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ, ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥
ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ, ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥⁷¹

*Sing the Paeon of Laudation of my God, the Fearless
I am all sacrifice to that Paeon
which brings ever-lasting peace...
The appointed hour or marriage (Union) has come.
Come my mates and gather round me.
Anoint me, pour oil on the threshold.
And bless me that I may be united with my Lord.
Such courier-packets arrive in every home,
such calls continually keep coming.
Contemplate Him who sends such calls.
May that day of Union (with Him) arrive for all !*

Singing, thus, the Word and Praise of the Lord up to the last moment of his stay on the earth, the Man in Nanak returned to his Master who had sent him here in response to the call of the suffering humanity.

70. ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ, ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ ॥
ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥

Guru Granth Sahib, op.cit., Rāg Bilāwal M. V, p. 846.

71. *Guru Granth Sahib, op.cit., Rāga Gauṛī Deepki, M. I, p. 12.*

Strangely enough, a dispute arose among his followers about the disposal of his earthly remains. The Hindus as well as the Muslims claimed them as their own and insisted on cremating or burying him, according to their respective customs. And they both, imbued with immense affection and reverence for the departed master, satisfied themselves by raising, in their own way, two shrines in his memory with a common wall between them. This was an event unique in the annals of religion, in the history of mankind.

(11)

The Man who made such a history and left behind a unique tradition of holiness and disciplined worldliness, service and self-sacrifice, tolerance and benevolence, creative and practical activity, was himself a unique, and an extraordinary man.

Swami Ananda Acharya has adored him as the "Prince among India's holy son."⁷² Yes, he was holy, holy to the core, but he was much more. He was the ideal combination of many qualities, and in him was 'concentrated all that was good and lofty in human nature'!

We do not possess any proper contemporary record to enable us to authoritatively tell the exact details about his person and pattern of life. But we can definitely and confidently attempt an assessment of his personality, emerging from a study of his holy utterances recorded in Guru Granth Sahib and preserved, till today in their original and undefiled form. The various Janamsakhis and chronicles also help us, in this respect, to a certain extent.

The aforesaid sources prove beyond doubt that his was a lovely, charming and towering personality. Maulavi Ghulam Ali, the Munshi of Farukh Saiyyar, tells us that, "he was very

72. *Snow-birds*, *op.cit.*, p. 182.

handsome.”⁷³ Nature bestowed him with a strong and healthy physique which stood him in good stead in bearing the rigours of long and arduous journeys in the plains and desert on water and mountains. He was “not very tall but had long arms”, attractive features and white rosy colour.

He kept on changing his dress according to the occasions and environments, customs and climates of the places he happened to visit from time to time.⁷⁴ The Janamsakhi states that when he started his journey towards the East, his dress was a strange motley. He put on a mango-coloured jacket with a white sheet stretched over it and a necklace of bones around his neck. He bore a hat like that of a Muslim anchorite and imprinted his forehead like that of a Hindu devout. Thus he looked like neither a usual Hindu, nor a conventional Muslim in that unusual dress and unconventional form partly Hindu, partly Muslim.

It, incidentally, conformed also to the form of his name

73. Quoted by Principal Teja Singh, in *Mahankavi Guru Nanak*, 'Panjabi Duniya' Patiala-1956, p. 13.

74. Described as below in an old version of the Janamsakhi :

੧. ਪ੍ਰਿਥਮੈ ਉਦਾਸੀ ਕੀਤੀ ਪੂਰਬ ਕੀ। ਤਿਤੁ ਉਦਾਸੀ ਨਾਲਿ ਮਰਦਾਨਾ ਰਬਾਬੀ ਥਾ। ਤਦਹੁ ਕੁ ਪਉਣ ਅਹਾਰੁ ਕੀਆ। ਪਹਿਰਾਵਾ ਬਾਬੇ ਕਾ : ਏਕੁ ਬਸਤਰੁ ਅਥਿਆ, ਏਕੁ ਬਸਤਰੁ ਚਿੱਟਾ। ਏਕੁ ਪੈਰਿ ਜੁਤੀ, ਏਕੁ ਪੈਰਿ ਖਉਸ, ਗਲਿ ਖਫਨੀ, ਸਿਰਿ ਟੋਪੀ, ਕਲੰਦਰੀ, ਮਾਲਾ ਹਡਾਂ ਕੀ, ਮਥੈ ਤਿਲਕੁ ਕੇਸਰ ਕਾ।....
੨. ਤ੍ਰਿਤੀਆ ਉਦਾਸੀ ਕੀਤੀ ਦੱਖਣ ਕੀ। ਅਹਾਰੁ ਤਲੀ ਭਰਿ ਰੇਤ ਕੀ ਕਰਹਿ। ਤਦਹੁ ਪੈਰੀਂ ਖੜਾਂ ਕਾਠ ਕੀਆਂ। ਹਥਿ ਆਸਾ। ਸਿਰਿ ਰਸੇ ਲਪੇਟੇ। ਬਾਹਾਂ ਜਾਘਾਂ ਰਸੇ। ਮਥੈ ਟਿੱਕਾ ਬਿੰਦਲੀ ਕਾ। ਤਦਹੁ ਨਾਲਿ ਸੈਦੋ ਜਟੁ ਜਾਤ ਘੇਹੋ ਥਾ।...
੩. ਤ੍ਰਿਤੀਆ ਉਦਾਸੀ ਉਤਰ ਖੰਡ ਕੀ ਉਦਾਸੀ ਕਰਣਿ ਲਗੈ। ਤਿਤੁ ਉਦਾਸੀ ਅਕ ਦੀਆਂ ਖਖੜੀਆਂ ਅਤੇ ਫੁਲ ਅਹਾਰੁ ਕਰਦਾ ਥਾ, ਪਰਿ ਸੁਕੇ। ਅਤੇ ਪੈਰੀਂ ਚਮੜਾ, ਅਤੇ ਸਿਰਿ ਚਮੜਾ, ਸਾਰੀ ਦੇਹ ਲਪੇਟਿਅਸੁ, ਅਤੇ ਮਾਥੇ ਟਿੱਕਾ ਕੇਸਰ ਕਾ।...
੪. ਚਉਥੀ ਉਦਾਸੀ ਪੱਛਮ ਕੀ ਹੋਈ। ਪੈਰੀਂ ਖਉਸਾਂ ਚੰਮ ਕੀਆਂ, ਅਤੇ ਚੰਮ ਕੀ ਸੁਥਣਿ। ਗਲ ਵਿਚਿ ਹਡੀਆਂ ਕੀ ਮਾਲਾ, ਮਥੈ ਟਿੱਕਾ ਬਿੰਦੀ ਕਾ, ਬਾਲਕਾਂ ਵਿਚ ਖੇਡੈ, ਤਬ ਨੀਲੇ ਬਸਤ੍ਰ ਥੇ।...

—Vide India Office Library, London, Ms, Panj. B-6, popularly known as *Walait Wali Janamsakhi* or *Puratan Janamsakhi*, printed by the Singh Sabha, Lahore in 1884 and by the Khalsa Samachar, Amritsar (ed. by Dr. Bhai Vir Singh) in 1926. pp. 29, 90, 105, 113, 114. See also another version of the same. ed. by M. Macauliffe and produced by Gulshan Panjab Press, Rawalpindi in 1885, pp. 63, 198, 228, 250.

whose bearer could not be associated, in a similar way, with any particular religion, sect or caste. So much so that he was variously called as 'Nanak Dev', 'Nanak Shah', 'Nanak Lama' and 'Nanak Nath' by the Hindus, the Muslims, the Buddhists and the Yogis, respectively, by adding with a deep sense of pride, their usual holy appellations to it. He is still known as such in several lands and regions which had the privilege of having been visited by him during his long odysseies. The people of Pakistan which treasure his sacred place of birth remember him, in particular, as Baba Nanak Shah.

But soon after his return to home, he dressed himself just like a Panjabi householder. Again, when he stepped out for his next travels towards the West, he dressed himself like a Muslim pilgrim. Bhai Gurdas has described him as "wearing, then, blue robes and carrying a staff, a prayer-mat, and earthen goblet in his hands and the holy book under his arm."⁷⁵

On return from the Muslim world, he changed his attire again and dressed himself similarly in the simple garments of a family man.

This occasional and appropriate change of dress would afford him immense pleasure and the much-needed opportunity to feel not only at home but also one with the people he met and the places he visited. His outer appearance and subsequent behaviour simply confirmed that he did really belong to them, to all of them. This, together with his physiognomy, bold demeanour, great vision, inimitable way and sincerity of purpose, impressed all at home and abroad, won their confidence in him and inspired them with spontaneous reverence for him. They came

75. Vārān Bhai Gurdas, *op.cit.*, Vār no. I, Stanza 32.

ਬਾਬਾ ਫਿਰਿ ਮੱਕੇ ਗਇਆ,
ਨੀਲ ਬਸਤ੍ਰ ਧਾਰੇ ਬਨਵਾਰੀ।
ਆਸਾ ਹਥਿ, ਕਿਤਾਬ ਕਛਿ,
ਕੂਜਾ ਬਾਂਗ ਮੁਸੱਲਾ ਧਾਰੀ।

forward to see him, to listen to him, to talk to him, and subsequently to follow the way shown by him, not because of any dogma (which he never had) or any miracle (which he never exhibited) or any promise of intercession (which he never gave), but because of the glow of his message, the glory of his mission, the goodness of his heart and the glamour of his personality. It was also because—

Pure he was, so purity he preached.

Lovely he was, so love he preached.

Humble he was, so humility he preached.

Divine he was, so divinity he preached.⁷⁶

(12)

The personality of such a Man would, indeed, have been exceedingly impressive, rather highly captivating. And it did wonderfully well on all occasions, at all places, in and outside India. His holy touch, sight and word alone converted even robbers into friends of humanity, man-eaters into citizens of the world, ascetics into devoted householders and tyrants into servants of the society. Bhai Gurdas has given an excellent graphic account of this aspect too in the following verses, for instance :

੧. ਸਿੰਘੁ ਬੁਕੇ, ਮਿਰਗਾਵਲੀ

ਭੰਨੀ ਜਾਇ, ਨ ਧੀਰਿ ਧਰੋਆ।...

At his lion-like appearance,

the deer-like ignorance took to heels...

੨. ਜਿਥੇ ਬਾਬਾ ਪੈਰੁ ਧਰਿ,

ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ।...

Whichever place he heppened to visit,

became consecrated and turned into a seat of worship.

੩. ਸਤਿਗੁਰ ਅਗਮ ਅਗਾਧਿ ਪੁਰਖੁ,

ਕੇਹੜਾ ਝਲੇ ਗੁਰੂ ਦੀ ਝਾਲਾ ?...

76. Layal, N.S., *Varieties of Thoughts and Tests*, New Delhi-1964, p. 5.

*Who could stand upto the grandeur
of his personality ?...*

੪. ਸਿਧਿ ਪੁਛਣਿ ਸੁਣਿ ਬਾਲਿਆ,
ਕਉਣੁ ਸਕਤਿ ਤੁਹਿ ਏਥੇ ਲਿਆਈ ?...

੫. ਸਿਧੀ ਮਨੇ ਬੀਚਾਰਿਆ,
ਕਿਵੈ ਦਰਸਨੁ ਏ ਲੇਵੈ ਬਾਲਾ।
ਐਸਾ ਜੋਗੀ ਕਲੀ ਮਹਿ,
ਹਮਰੇ ਪੰਥੁ ਕਰੇ ਉਜਿਆਲਾ।⁷⁷

*The Siddhas of Mount Sumer were taken aback to see
him.*

*They were soon convinced of his greatness,
and failed to convert him to their own creed.*

An inscription, dated 912 A.H. (1506 A.D.), inscribed in Turkish and preserved till today in a shrine outside the town to Baghdad (Iraq), is a living monument to the impact of his charming and inspiring personality even in that distant stronghold of Islam. The shrine stands at a place where he was ordered to be stoned to death because of the alleged 'blasphemies' committed by him in singing the limitlessness of God and offering his prayer in an unconventional way. But the fury and fatwa (verdict) of the Pir, the wrath and uproar of the people who considered his actions and utterances an affront to Islam and to the holy prophet, turned soon into reverence and understanding on seeing their victim from close quarters and on finding in him nothing but an embodiment of love and truth, humanity and sweetness, compassion and contentment, forgiveness and forbearance. The event, its sequel and impact, as recorded by Swami Anand Acharya on reading that historic inscription, reveals in no less way the piety, loftiness and lasting influence of that great Man of God, while addressing whom he wrote around 1918 :

77. *Vārān Bhai Gurdas, op.cit.*, Vār no. 1, Stanza nos. 27, 28 & 31.

*Upon this simple slab of granite didst thou sit,
discoursing of fraternal love and holy light,
O Guru Nanak, Prince among India's holy sons !
What song from the source of the Seven Waters
thou didst sing to charm the soul of Iran !
What peace from Himalaya's lonely caves and forests
thou didst carry to the vine-groves
and rose-gardens of Baghdad !
What light from Badrinath's snowy peak
thou didst bear to illumine the heart of Bahlol,
the saintly Persian disciple ?
Eight fortnights Bahlol hearkened to thy words
on life and the Path Spring Eternal,
While the moon waxed and waned
in the pomegranate-grove
beside the grassy desert of the dead.
And after thou hast left him
to return to thy beloved Bharat's land,
The faqir, it is said would speak to none
nor listen to the voice of man or angel.
His fame spread far and wide
and the Shah came to pay him homage.
But the holy man would take no earthly treasure
nor hear the praise of kings and courtiers.
Thus lived he lonely, devoted, thoughtful
for sixty winters,
sitting before the stone
whereon thy sacred feet had rested.
And ere he left this House of Ignorance,
He wrote these words on the stone :
'Here spake the Hindu Guru Nanak
to Faqir Bahlol, and for
these sixty winters since the
Guru left Iran, the soul of Bahlol has rested on the
Master's Word like a bee.*

*Poised on a dawnlit honey rose*⁷⁸

That all-absorbing devotion shown by Bahlol⁷⁹, the blessed, till the last breath of his life, does not seem to have any parallel in the religious history of the world.

It was an extraordinary devotion of a 'man' for a 'man' coming from a distant foreign land, belonging to a different race and preaching an unusual religion, but a man, Oh ! What A Man ! the like of whom is yet to be known to the history of mankind, a man whose "life", according to Sadhu Vaswani, "opened an era in the history of India and Asia, in the history of humanity," "At rare intervals in history", he adds, "doth appear a Man like Nanak".⁸⁰

Such a one indeed, was the founder of Sikhism, one of the internationally recognised religions of the world.

78. Ananda Acharya, Swami, *Snow-birds*, *op.cit.*, pp. 182-184.

79. Sadhu T.L. Vaswani, while dedicating his book, *A Prophet of the People*, to him, has mentioned him thus : "To Bahlol, the Blessed, the Fakir of Baghdad, who became a disciple of Guru Nanak and everafter felt as a stranger in this world, and meditated for sixty years on the Master and his Word until the white wings of Death carried him Home, to where abide Understanding and Peace, Light and Love,"—T.L. Vaswani.

80. Vaswani, Sadhu T.L., *A Prophet of the People*, Poona—1952 (c), pp. 13 & 15.

Bibliography

1. Ananda Acharya, Swami, *Snow Birds*, London-1919.
2. Archer, Prof. J.C., *The Sikhs in Relation to Hindus, Moslems, Christians and Ahmediyas : A Study in Comparative Religion*, Princeton.
3. Arjan Dev, Sri Guru (ed.), *Sri Guru Granth Sahib*, Amritsar.
4. Bala Bhai, *Janamsakhi*, printed by Munshi Gulab Singh & Sons, Lahore.
5. Banerjee, Dr. Anil Chandra, *Guru Nanak : The Teacher of Man* (ed. by Dr. Harnam Singh Shan), Chandigarh.
6. Bannerji, Dr. Indu Bhushan, *Evolution of the Khalsa*, Vol. I, Calcutta, 2nd ed. 1963.
7. Cunningham, Capt. J.D., *A History of the Sikhs from the Origin of the Nation to the Battles of the Sutlej*, London-1849; reprint, Delhi-1960.
8. Gopal Singh, Dr., *Sri Guru Granth Sahib* (rendered into English), 4 Vols. Delhi 1960-62.
9. Greenlees, Duncan, *The Gospel of Guru Granth Sahib*, Madras-1952.
10. Gupta, Dr. H.R., *History of the Sikh Gurus*, Delhi-1971.
11. Gurdas Bhalla, Bhai, *Vaaran*, Amritsar-c, 1600, ed. by Dr. Gursharan Kaur Jaggi, Patiala-1987.
12. *Janamsakhi Baba Nanak Ji Ki*, ed. by Mr. M.A. Macauliffe, Rawalpindi-1885.
13. Kapur Singh, *Contributions of Guru Nanak* (ed. by Dr. Harnam Singh Shan) Chandigarh-1976.
14. Kaur Singh, Akali, *Sri Guru Rattan Parkash*, Peshawar-1923.
15. Latif, Syed Mohammad, *A History of the Panjab from the Remote Antiquity to the Present Times*, Calcutta-1891.
16. Loyal, N.S., *Varieties of Thoughts and Tests*, New Delhi-1964.
17. Macauliffe, M.A., *The Sikh Religion : Its Gurus, Sacred Writings and Authors*, Vol. I, Oxford-1909.
18. Mohsin Fani (Zulfiqar Ardistani), *Dabistan-i-Mazahib*, compiled in 1645, printed in Kanpur-1904.

19. McLeod, Dr. W.H., *Guru Nanak and the Sikh Religion*, Oxford-1968.
20. Meharban, Sodhi, *Janamsakhi Sri Guru Nanak Dev Ji*, Amritsar-1620 (c.), ed. by Dr. Kirpal Singh & S. Shamsher Singh Ashok, Amritsar-1962.
21. Mohan Singh, Dr., *Sri Guru Nanak Dev and Nation-Building*, Tarn Taran.
22. Narain Singh, Prof., *Guru Nanak Re-interpreted*, Amritsar-1968.
23. Narang, Dr. Sir Gokul Chand, *Transformation of Sikhism*, Lahore-1912, 2nd ed.-1945.
24. Partap Singh, Giani, *Gurmat Lectures*, 4th ed. Amritsar-1948.
25. Publication Division, Government of India, *Guru Nanak*, New Delhi-1969.
26. Puran Singh, Prof., *The Book of Ten Masters*, London.
27. Ranbir Singh, *Glimpses of the Divine Masters*, New Delhi-1965.
28. Sewaram Singh, *The Divine Master*, Lahore-1923.
29. Shan, Dr. Harnam Singh, (1) *Sayings of Guru Nanak*, Amritsar 1969.
(2) *Guru Nanak: In His Own Words*, Amritsar-.....
(3) *Five Hundred Thoughts of Guru Nanak*, Chandigarh-1977, 2nd ed., 1993.
30. Sohan Singh, *The Seeker's Path*, Delhi-1959.
31. Talib, Prof. Gurbachan Singh, *Sri Guru Granth Sahib*, reprinted into English 4 Vols. Patiala 1987-90.
32. Teja Singh (Principal) *Guru Nanak and His Mission*, Part II, Lahore, 1918 & his colleagues, *Shabdarth Sri Guru Granth Sahib*, Amritsar-1936-41.
33. *The Panjab; Past and Present* ed. by Dr. Ganda Singh Patiala, October-1969.
34. *The Sikh Review*, Calcutta, March-1960. ed. by Capt. Bhag Singh.
35. Trumpp, Dr. E., *The Adi Granth*, London-1877.
36. Vaswani, Sandhu T.L., *A Prophet of the People*, Poona-1952.
37. Vir Singh, Bhai & Balbir Singh, Dr., *Santhia Sri Guru Granth Sahib*, Amritsar 7 vols., 1958-62.
38. Vivekanand, Swami, *A Lecture*, Lahore-1897.

Some Books, Papers and Monographs on Sikh Studies

By

Professor Dr. Harnam Singh 'Shan'

1. *Sayings of Guru Nanak*, Shiromani Gurdwara Prabandhak Committee, Amritsar.
2. *Five Hundred Thoughts of Guru Nanak*, Punjab Government, Chandigarh.
3. *Guru Nanak's Moral Code*, Guru Nanak Foundation, New Delhi.
4. *Embodiment of Highest Spirits*, Panjab University, Chandigarh.
5. *Guru Nanak in His Own Words*, Chief Khalsa Diwan, Amritsar.
6. *Bhai Vir Singh : Life, Times and Works*, Panjab University, Chandigarh.
7. *God As Known to Guru Nanak*, Guru Nanak Vidya Bhandar Trust, New Delhi.
8. *Chathian Di Var*, Panjab University, Chandigarh.
9. *Bhai Vir Singh and His Contribution*, Bhai Vir Singh Study Circle, Chd.
10. *Amar Bani*, Panjab University, Chandigarh.
11. *Guru Granth Sahib Di Koshkari*, Punjab Govt. Language Department, Patiala.
12. *Guru Nanak's Masterpiece : Japji*, Panjab University, Chandigarh.
13. *Image of Guru Nanak*, Army Educational Stores & Publishers, New Delhi.
14. *Guru-Babe Di Bani*, Shiromani Gurdwara Prabandhak Committee, Amritsar.
15. *Bani Bhagat Ravi Das Ji Ki*, Punjab Government, Chandigarh.
16. *Panjab and the Lion of Panjab*, Panjab University, Chandigarh.
17. *Guru Granth Sahib in context of Bhagti Movement*, Language Department Patiala.
18. *Scholarly Study of Sikhism*, Panjab University, Chandigarh.
19. *Kamrup and the Sikh Gurus*, Kendri Sri Guru Singh Sabha, Amritsar.
20. *Guru Nanak : The Man and His Mission*, Panjab University, Chandigarh.

21. *Tradition of Miri and Piri*, Guru Gobind Singh Foundation, Chandigarh.
22. *Origin & Significance of Hymn-Singing in Sikhism*, Kendri Sri Guru Singh Sabha, Amritsar.
23. *Message of Bhai Vir Singh*, Panjab University, Chandigarh.
24. *Concept & Significance of Holy Word in Sikhism*, Kendri Sri Guru Singh Sabha, Amritsar.
25. *So Said Sheikh Farid*, Panjab University, Chandigarh.
26. *Sikhism and its Contribution towards Human Welfare*, Guru Nanak Foundation, New Delhi.
27. *Tiruvallur and Guru Nanak*, Panjab University, Chandigarh.
28. *Concept of love in Dasam Granth*, Guru Gobind Singh Tricentenary Committee, New Delhi.
29. *Guru Nanak: The World-Teacher*, Panjab University, Chandigarh.
30. *So Said Guru Amardas*, Panjab P. & P., Panjabi University, Patiala
31. *Teachings of Guru Nanak*, Panjab University, Chandigarh.
32. *Place and Contribution of Sheikh Farid*, Panjab University, Chandigarh.
33. *Gandhi, Panjab and Panjabis*, Advance, Punjab Government, Chandigarh.
34. *Sri Harmandir Sahib and Maharaja Ranjit Singh*, Panjab University, Chandigarh.
35. "Conception of Martyrdom in the Orient with special reference to the Martyrdom of Guru Tegh Bahadur", *The Sikh Review*, Calcutta.
36. *Macauliffe and His Contributions to Sikh Studies*, 33 International Congress on Asian & African Studies, Toronto, CANADA.
37. *Sikhism: An Original, Distinct, Revealed and Complete Religion*, Institute of Sikh Studies, Chandigarh.
38. "So Said Arjan Dev", *Advance*, Punjab Government, Chandigarh.
39. *Hymns of Guru Granth Sahib: In Their Historical Setting & Context*, Kendri Sri Guru Singh Sabha, New Delhi.
40. "Panjab And The First Struggle for the Independence of India", *The Tribune*, Chandigarh.
41. "Swami Ram Tirath As Known to Professor Puran Singh", *Advance*, Punjab Government, Chandigarh.
42. *Bhai Vir Singh's Edited Works & Art of Editing*, Panjabi Sahitya Academy, Ludhiana.
43. "Religion As Defined in the Sikh Scripture", *The Sikh Review*, Calcutta.
44. *Martyrdom of the Invincible Trio*, Guru Tegh Bahadur Tricentenary Commemorative, New Delhi and Faridkot.
45. *Origin & Development of Publishing in Sikhism*, National Book Trust, New Delhi.



KHANDA—THE SIKH NATIONAL SYMBOL

The *Khanda* is a symbol that stands for God's universal and creative power. In its center is a double-edged sword, symbol of primal and almighty power of the Creator. The *Chakra* or the cricle is a symbol of continuity. The two swords on the outside are symbols of the spiritual (*Piri*) and political (*Miri*) balance in the Universe.

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਚਨਾਂ ਨੂੰ ਸਮਝਣ-ਵਿਚਾਰਨ ਲਈ
ਪੰਜਾਬੀ ਪੜ੍ਹੋ-ਪੰਜਾਬੀ ਬੋਲੋ-ਪੰਜਾਬੀ ਲਿਖੋ।

Published and distributed free by:

GURU NANAK MISSION, INC.

3301 N.W. South River Drive,
Miami, FL 33142 U.S.A.